

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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VOL. III, NO 32

Bro. J. B. Lowther, of Florence, made us a pleasant call last Friday, leaving two dollars for THE BAPTIST, which he always remembers.

The eighth catalogue of the Teacher's Best Friend; or, Clayton's Home School, has reached our desk. Prof. Clayton teaches the pupil at home by mail. Address him at Saltillo, Miss.

Don't fail to send your pastor to the Convention at McComb City. It is to be a very important meeting. He needs to go, and most likely he is a poor man, in which case you need to send him.

Brethren Gary of Gulfport, B. T. Hobbs of the *Leader*, Brockhaven, and Dr. L. S. Rogers of West, were callers at THE BAPTIST office during their stay at the Good Roads Convention. Also Messrs. A. McAlpine and Kelly of Gulfport.

The editor and wife acknowledge receipt of an invitation to be present at the marriage of Miss Annie Nevile of Gorman, to Mr. Brumby of Georgia. Their future home will be in Dunedin, Fla. These young people have our best wishes.

The Annual Catalogue of Poplar Springs Normal College, for 1901-1902, is before us. It is well gotten up and shows a good, strong faculty, and that it is doing quite a wide scope of work, and doing it very thoroughly. Bro. Beasley is doing a great work, which will tell for good upon the rising generation.

Among the many old friends calling at our office during the week were: Bro. Joe Rogers and wife, of Ebenezer, Holmes Co.; Dr. J. E. Noble, Fannin; Bro. P. B. Jones, Pres. Southwestern Co., Nashville; Editor B. T. Hobbs, of the *Leader*; G. R. Owen, Madison.

Mr. M. J. Jones, of Sidon, died on June 6, 1901. He was a brother-in-law of the editor, and was a good provider for his family. He leaves three children. His wife preceeded him more than a year ago. One by one our old friends and relatives are departing.

Lest there should arise confusion from the variant statements which have gone out touching the time of meeting of convention, we repeat that the convention will meet on July the 18th, which will be Thursday. It will be remembered that the time was changed at last convention from Thursday before the second Sunday to Thursday before the third Sunday.

A state institute for white Baptist preachers will be held at Anniston, Ala., June 20 to July 4. Our old friend, Dr. Jno. F. Purser, of Opelika is urging all who can do so, to attend this institute. It is just like him to be in the lead in every good word and work.

Dr. A. J. Dickerson has resigned the pastorate of the First Baptist church of Selma and accepted that of the First church, Birmingham, made vacant by the going of Dr. B. D. Gray to the presidency of Georgetown College, Ky. These are both strong men.

Not being certain that he could attend the B. Y. P. U. A Convention that convenes in Chicago, July 24-28, Bro. Price has asked Bro. Arthur Flake, of Winona, to take charge of the party going from Mississippi. See Bro. Flake's announcement in this week's paper and write him if you are going.

Do not fail to turn to our price list of good books. If you are thinking of buying a Bible or Testament and cannot describe what you want, send 4 cents for our Catalogue of Bibles and Testaments. We are aiming to carry constantly a full supply of Bibles and Testaments and of Baptist books generally. We furnish all books at publisher's prices, and pay postage to our customers.

The weather is hot and will be for some months; but the pastor needs to see you in your place in the church twice every Sunday, just as if it were mild or cold. Stand by him every time he stands up to preach the word; in this way you can help him most.

Did you ever notice what good, nice, short news letters some brethren can send from their churches, to some papers published in other states than their own, and which have only a very small circulation in the State from which the news goes out. Did you ever notice this in comparison with the news they send to their own paper? What is it, that the "golden rule", which is the Baptist rule, says, in such cases? Did you never read it to do it?

The circular letter recently sent out by the Alumni Association of Mississippi College states that that Association will meet in McComb City on July 12th. We presume this is an error, as we suppose this meeting is expected to be held in conjunction with the State Convention. Not having time to confer with any member of the Alumni committee and realizing the importance of getting this matter straight before the Brotherhood at once, we have ventured to make the above statement.

Dr. B. D. Gray, president of Georgetown College, Ky., preached the commencement sermon before the A. & M. College, Miss., last Sunday. His theme was "The Profit and promise of Godliness." The sermon is said to have been a great one. Surely Kentucky owes us much for having given them such a man as Dr. Gray for the presidency of their college. Do you know a Southern college that has given the world more good, and great men, than Mississippi College? If so name it. To keep up her record, she must have some help, and have it now.

In a letter to Hon. George Anderson, of Vicksburg, Dr. J. H. Boyett, once pastor in that city, and now pastor in Louisville, Ky., writes: "I had the pleasure of hearing your good pastor and my good friend, Dr. Sproles, last week deliver the Missionary Address at the Seminary here. It is hardly necessary to tell you that it was good, knowing the man and his ability as you do. He was equal to his great theme and the occasion. And well did he say some things needful to be said, especially as to the office of the Spirit. Not often do I hear an address so strong, so wise, so sweet and helpful."

For a week, until last Monday morning, our city was without water owing to the burning of the pump department at the power house. So only a few hundred copies of THE BAPTIST were printed last week, the bulk being printed and mailed Monday morning. We were very much bothered about the delay, and never saw any good to come of it until Tuesday morning, when opening the mail we were fairly deluged with inquiries about the failure of the paper to arrive on accustomed time. We were surprised and encouraged at the widespread interest manifested by our subscribers. Any one who imagines that Mississippi Baptists are not interested in their paper very much mistakes. The failure of the paper to appear for one week shows of what worth it is.

Most of our brethren do appreciate the weekly visits of THE BAPTIST, and though some of them are a little careless about remitting promptly, they are the paper's friends, and will remember us before we suffer overmuch.

We now appreciate the common blessing of water more than ever before. We have made up our mind never to be a day behind in paying our water bill. The water man is faithful and needs money to run his business.

We could not successfully carry on our denominational work in the State without our paper. Suppose altogether we set ourselves to the task of making our paper better than it has ever been. We can easily do so.

The Human Nature of Christ.

As I have the affirmative side of this question, I wish, in this my last article, to sum up as succinctly as possible all that I have maintained in this discussion. I am not responsible for what others have said, nor am I responsible for what others have represented me as saying. That the question is intricate goes without saying. But the intricate problem I have studiously left untouched. I have not entered into the "how" of the union of the divine and human natures in the personal Christ, but have simply touched upon the fact of that union, and endeavored to enquire into the kind of nature the divine Logos assumed. These things are revealed in the records and should be subjects of profound study.

I have maintained the following points:

I. That Jesus Christ is the eternal Son of God, the second person in the Trinity, of one substance and equal with the Father.

This proposition needs no proof in this connection.

II. That the eternal Son of God became man, and was yet at the same time God. (See John 1:1, Matt. 1:23, Rom. 9:5, 1 Tim. 3:16, Acts 20:28.)

III. That in becoming man the divine Logos assumed a complete human nature, consisting of a real body and a rational soul. This human nature was not a fully developed human person with an independent will and consciousness, but human nature that had no will and consciousness apart from the consciousness of the personal Christ. (See Matt. 26:38, John 11:33, Luke 24:29, Heb. 2:14, 1 John 1:1, 4:2.)

IV. That the human nature which the divine Logos assumed was our common nature. That it was a nature separate and distinct from ours, nor was it pre-fallen human nature, but human nature after sin had spoiled its original glory; that is, that Christ was not in our nature as it was before the fall, whilst as yet its glory was fresh in it, but he came as Paul says "in the likeness of the flesh of sin" (Rom. 8:3); that is, in flesh that has the marks and miserable effects of sin upon it. In proof of this point I offer the following considerations:

1. He was born of a woman of our race, and submitted to the common laws which regulate the origin of souls from a pre-existing stock. His conception was miraculous, but the subsequent gestation was natural. The fetus received its nourishment from the mother. (See Matt. 1:18-25, Luke 2:6-7; also John 1:14, Rom. 8:3, Gal. 4:4, Phil. 2:8, Heb. 4:15.)

2. His genealogy is traced back through David to Abraham and to Adam. Only his human nature is traceable through them, and if through them, then surely it is our common nature. He is then one of the race. (See Matt. 1:18-25, Luke 3:24-38, Luke 2:40.)

3. He is subject to all the natural infirmities (sin excepted) which sin first brought into our common nature, such as pain and mortality.

V. That Christ inherited this nature from his mother Mary, and that it was before he assumed it, in his mother and her progenitors, predisposed to evil. The Scriptural ac-

count of the main personages in the genealogical tree of our Savior show that they were disposed towards evil. The account in the garden of Eden reveals the promise that the seed of the woman shall bruise the head of the serpent. (Gen. 3:15) Christ is that seed, therefore, being the seed of the woman, he is the legitimate offspring of the woman and inherits from her his race proclivities and connections.

VI. That in the incarnation—in the act of conception—the human nature which the divine Logos assumed was purged from all sin and all inclination towards evil, so that Christ is the holy one. If Christ is a natural descendant of Adam, and he is as shown in the above, then the purging must take place somewhere, either in his mother, as held by Roman Catholics, or in his life, death and resurrection, as held by Dörner and Rothe, or else in his conception. Dr. A. H. Strong, who is Baptist authority upon this point, says: "In this origin of Jesus' sinlessness from his union with God, we see the absurdity, both doctrinally and practically, of speaking of the immaculate conception of the Virgin, and of making her sinlessness precede that of her Son. That portion of human nature which the Logos took into union with himself was, in the very instant and by the fact of his taking it, purged from all its inherent depravity." Nothing can be plainer than this. The reason for Christ's sinlessness lies not in the assumption that he had a specially prepared nature, or that he assumed pre-fallen human nature, for as Julius Müller says: "Had Christ been only human nature he could not have been without sin," but the real ground of Christ's sinlessness lies in the fact that he is also divine nature. It is the divine nature that gives character and quality to his life.

VII. That in the atonement it was not the divine nature, as such, nor was it the human nature, as such—it was neither God nor man—that suffered and died, but it was the personal Christ—the God-man. There is no intimation in all Scripture that the God-man is not a single personality with a single will and consciousness. "There is no hint or indication that Christ is leading a double life, reigning consciously as God while he is suffering apparently as man. His personality is simple and indivisible. If the one who died on Calvary was a mere theophany then his death was merely a dramatic spectacle. The body of Jesus was broken, but God was not touched. But if the Father truly spared not his own Son, but delivered him up for us all, then the Father also made an invisible sacrifice and an infinite surrender of love for our sakes." Then the Son also suffered, making a visible sacrifice, and pouring out his soul unto death to redeem us from the fear of death and the power of sin. Then the atonement becomes real to our faith and powerful to our soul. And when we see the God-man agonizing in the garden, tortured in the judgment hall, and expiring upon the cross, we are constrained to exclaim:

"Oh, love divine, that stooped to share
Our sharpest pang, our bitterest tear."

All I ask is that the above points be taken as a whole and understood in their connection and relation to one another. They set forth

the points for which I have been contending. If I am wrong I am open to conviction. It is no pet theory with me. When I preach I invite sinners to a Savior, emphasizing his power and willingness to save. I am searching for truth, that is all.

J. B. LAWRENCE,

Greenwood, Miss.

Once More and Finally.

Some complaint has been made concerning our discussion on the humanity of Christ and the suffering divinity. I agree with our critics that the subject may not have been very edifying, and yet, I would like to call attention to this point: When a brother writes extensively, advocating what can not be generally accepted, is it not well to show up the other side, lest some good people be misled?

I had thought of having nothing more to say, but, since it is claimed that Bro. Lawrence's position has been misunderstood, and possibly misrepresented, it may be well to write again, especially as the editor kindly allows me a closing article. I shall not attempt to answer brethren Lawrence and Gregory in detail, but will reply in a general way.

Bro. L. says I struck like a blind man and floundered about like one who was drowning; while Bro. G. talks about my "man of straw," and declares that I was "ludicrous," etc. It would have been in better taste, and more in keeping with the "ethics of controversy," if the brethren had left these points to be decided by your readers.

I have noticed in my life that when a man begins to advocate error, and that error is exposed, he complains of being misunderstood, and takes to "defining" and "explaining." Frequently he becomes excited and shows signs of discomfort. Brethren Lawrence and Gregory seem to have reached this stage in the present discussion.

I do not think I have mis-stated Bro. L.'s views on the human nature of Jesus. I have understood him to mean what he said. The following extract is taken from one of his former articles, and speaks for its life: "Mary could only give what she had; therefore, she either imparted to her son the hereditary taint of depraved human nature, or else she did belong to fallen humanity; if she imparted to her son the hereditary taint of her race, then Jesus inherited a depraved human nature; if she did not belong to fallen humanity, then Jesus is no Savior of depraved humanity; but Jesus is a Savior of depraved humanity; therefore, Jesus must, in his human nature, belong to fallen humanity, and must have inherited a predisposition to evil." This is certainly a clear cut statement, and no amount of explaining can ever change it. In his reply to Dr. Sample, Bro. Lawrence further states his views on our Lord's human nature in these words: "I think Christ had a human soul as well as a human body, but this body and soul had no existence apart from the divine Logos, and was, therefore, impersonal." Just how Bro. Lawrence harmonizes this with the foregoing, it is extremely difficult to see. In one place he tells us that Jesus must, in his human nature, belong to fallen humanity, and that

he must have inherited a predisposition to evil; in another place Bro. L. says this human nature was impersonal and had no existence apart from the divine Logos. How an impersonal something could belong to fallen humanity, and how a nature that had no existence of its own could inherit a predisposition to evil, are questions too deep for the average mind. According to this reasoning it was the God-man who inherited the taint of Mary's race, since the human nature was impersonal; and so, after all, it was the divine Logos that inherited (?) this predisposition to evil!! The difficulty increases and I pause.

A word more on the suffering divinity and I will have done. It will be remembered that these brethren have vigorously maintained this point: That everything Christ did and suffered, he did and suffered as the God-man. It was the God-man who rested at Jacob's well, wept at the grave of Lazarus, agonized in Gethsemane and suffered on the cross. "It was the God-man who was conscious of any experience he had, and this can not be disputed," says Bro. Gregory. Why not go a step further and say the God-man died on Calvary? When he said, "It is finished," and bowed his head in death, he was surely conscious of this awful experience. And as in him dwelt all the fullness of the God-head bodily, (Colossians, 2:9), so there were three days and nights when there was no God—Satan was supreme and the powers of darkness were in control. This is the inevitable conclusion, since, according to Bro. Lawrence, the human nature was impersonal and had no separate existence. That which is impersonal and has no existence can not die; therefore, the God-man died and the God-man lay in Joseph's tomb.

Those who choose to accept these wild speculations are at liberty to do so; for myself I will have none of it. And now, Bro. Editor, thanking you and your readers for your patience and kindness, and with good will to brethren Lawrence and Gregory, I bow and take my exit.

T. C. SCHILLING.

Gillsburg, Miss.

By Grace Through Faith.

God, through his apostle, spoke these words: "By grace are ye saved, through faith." There is a great fountain head, from which mercy must emanate. This is the fountain-head of our salvation, which is the grace of God, for by grace are we saved.

It is then through the graciousness, mercy, tenderness, compassion, eternal favor and love of God that we are allowed to taste of the joys of salvation and sweetness of heaven. Not through anything that man can do is he saved, or is it through anything that he ever will, or can ever do. For man has been a complete failure all through the ages from the garden of Eden down to the present time. When he has tried to save himself, independent of God's power of salvation, the antediluvian world failed because of disobedience. Sodom and Gomorrah failed, and the modern world is failing and so men will continue to fail who depend upon their own righteousness for salvation.

Salvation is of God; behold, if you will,

the great stream of living water that flows out from the throne of God and his lamb. It is pure and sweet, coming through Gethsemane and over Mt. Calvary, sweetened by the blood of the dear Son of God, who bled and died to make men holy. Oh, who can measure the length? who can measure the breadth? who can fathom its depth? I can only answer these questions by saying, it is God's love for a sinful world. "By grace through faith" is the one great answer to this question. Why is it that God will save a poor wretch like me? Is it because I have done something that I deserve reward for? Is God under obligation to reward me? No, justice demands that I should die, because I have sinned and rebelled against the goodness of God. It is because his "mercy endureth forever." He is full of goodness and love. The word "God" means "good," and is the same as the word "good" in meaning, in the old English.

The very essence of God is love, and that is why sinful men are forgiven. "By grace, through faith." Somebody has said that faith is the channel through which grace flows from God to man. It is through faith that God saves us, but faith is the work of grace. Jesus said, "No man cometh unto me except the Father, which sent me, draw him." So coming to God is a divine work, we can't go unless we are drawn by the spirit; so it is all of grace, and not at all of works, lest any man should boast.

Mr. Spurgeon said, "that grace was the great locomotive engine and faith the chain that connects the car of the soul to the great motive power which is God's grace, or in other words, his favor. I would not discount faith, because it is the great instrument through which God saves his people; but I do say depend more upon him to whom you look, than upon the look itself. Remember that God told the children of Israel to look at the serpent and they shall be healed from the awful sting of the serpent in the wilderness. The healing came from God through their faith in his word. God had said look and they looked, and he saved his people. So with the sinner, Jesus had said, believe and thou shalt be saved. Our business is to believe God will do the saving. I thank God that my salvation does not depend upon my weak efforts, but that I can lean on God or eternal grace and find rest, sweet rest. God help us to become more and more dependent upon him and less dependent on ourselves; we are weak and God is all-powerful. Blessed be his name forever and ever.

J. B. QUIN.

Summit, Miss.

Information Wanted.

In a recent number of THE BAPTIST, I see a question asked by a subscriber from Avanelle. Now, if "Subscriber" will come out to our Sunday-school and ask his question, I am sure he will get a more direct answer, for there is no more connection between the question asked and the answer given than there is between my clothes wire and the Atlantic cable. "Subscriber" asked: Is it right for a Baptist to support the Methodist church? and the Query Editor cites him to Matthew 1:2,

which reads, "Abraham begat Isaac, Isaac begat Jacob and Jacob begat Judah and his brethren." In the name of all that is pure and holy, what does he mean! Does he intend for "Subscriber" to understand that Abraham started the Baptist church, and Isaac started the Methodist church, Jacob the Presbyterian, and Judah and his brethren mean the Campbellites; and therefore we ought to help them, or vice versa?

I once heard a Methodist declaimer say if the church was not set up in the days of Abraham, he did not know when it was set up. But this is a little too early for any church, much less the Methodist, to claim help.

Now, it is not right to "judge" on your Avanelle subscriber that way, for it is a pertinent question. There are thousands of dollars going to the Methodist church every year from Baptists. It is right to help build up the Methodist church, or it is wrong. If it is right for one Baptist to help, then it is right for all; if it is not right for all, then it is not right for any. Now, it would seem to me, to have any claim on anyone for support, it must have God's command for its organization. Has it got it? Show! don't talk that way! No. Then it has no right to help, for it has no command to exist. Is it possible that the leaders of our people are afraid to speak out on this question? I take up "Subscriber's" question and ask, "Is it right or is it wrong?"

I most heartily endorse E. H. Garner on Gov. Northern's "Church Branch Theory." A little more looseness like that in our Convention will drive many from its folds. Our Southern Baptists are drifting from the old "land marks."

W. M. GADD.

Avanelle, Miss.

Delta Workers' Conference.

(J. R. G. Hewlett, Correspondent.)

Brethren Cochran and Moberly held services with the Saints' Rest church on Saturday and Sunday, June 8th and 9th. These were very precious services, resulting in six additions to the church and a contribution of a little more than eighteen dollars for missions.

Brethren Lipsey and Cochran are assisting Bro. J. B. Palk, pastor at Saa in a series of revival services.

May God's richest blessings rest upon them in the conversion of souls.

On Sunday, June 9th, Bro. Hewlett preached to exceptionally large congregations at Mirigold, which resulted in one addition to the church.

Cleveland, Miss.

Leland.

Bro. H. F. Sproules has been associated for the last week with our beloved pastor, Bro. J. E. Barnett, in a series of meetings, in which the gospel has been preached. This gospel, a good news, is what Christians may feed upon, and thereby grow in grace and the knowledge of God, know more of Jesus, of his life, of his rejection, his death in ignominy, his victorious resurrection and ascension to Heaven, thereby securing the salvation of believers, but to the rejectors, a witness that shall appear against them in the final day.

May God bless the seeds sown, cause them to germinate fruit, and bring in a future happy harvest to God's glory.

W. T. STOWALL.

Here and There.

It was my good pleasure to attend part of the commercial exercises of Hillsburg College which embraced the second Lord's Day in June. The session has been one of honest toil by both teacher and pupil.

Dr. J. L. Johnson preached a great sermon on Sunday at 11 o'clock to about five hundred people. He is out girl hunting and to do all the good possible. Hillman College, of which he is president, is destined to become one of the best in the south for the education of girls. A girl who leaves Hillman must know how to write and speak English.

I left Sunday afternoon with a hope of getting back on Tuesday to hear Dr. Hillman Brough deliver the annual address. It was reported on the campus grounds that Bro. Brough was born in Utah, and the young were wondering whether he believed in plurality or not. I informed them that up to date he had not been able to get any wife at all. However, Dr. Johnson told them there was in store a treat for all who would come to hear Bro. Brough speak.

These are great times for the boy and girl. The old lady and old man are not in it, only to pay the bills. A girl whom I knew walked in a few feet of me and did not see or hear me when I spoke to her. She had a bead drawn on a young man in another part of the campus and was reading and feeling to that section of the earth. I would like to have asked about her good mother and father but I saw she had no time to lose and I switched off till she could pass.

I notice in THE BAPTIST that Bro. E. H. Garner has addressed a communication to the Baptist Brotherhood of Mississippi, and the regions beyond. This good brother is very much disturbed in body and mind about some unbaptistic expressions at the late convention in New Orleans. Don't let this fret you, my brother. The good work of saving the world and accepting the doctrines is going to go on. These are Baptists in our own State who believe we have departed from the landmarks. The brother who opposes ministerial education thinks we need to get back, and the brother who washes feet in his church believes that we have thrown away a great deal of the doctrine, but never the less the Bible abides and God's rules and we all live on.

ORTHODOX CORNER.

Are You Going?

To Chicago of course. The Eleventh International Convention of the Baptist Young People's Union of America will meet there July 25-28. We ought to have no less than 100 Baptist Young People from Mississippi in attendance. Send me your name at once indicating a disposition to take advantage of this splendid trip and I will furnish you with information relative to the official route of the Mississippi delegation, cost of the trip, where we will stop, how long we will stay and anything else you want to know about the trip. Let me hear from you at once, as we wish to perfect all arrangements within the next two weeks.

Yours faithfully,

ARTHUR FLAKE, Winona,
Pres. Miss. B. Y. P. U.

THE BAPTIST.

A Tip to Weathersby.

It is a real pleasure to write a few words about my trip down the Gulf road last Sunday.

At this city the writer was joined by Miss Annie Harper, the amiable daughter of our brother and former treasurer of Rankin county, W. C. Harper, of Langford, and Bro. J. R. B. Thune, of the same place, and we set out to try the new road—they to Hattiesburg and your correspondent to Weathersby.

We were met at Weathersby by Bro. J. T. Cook, and soon met the most prominent people of the town.

The growth of this village is remarkable. One year ago there was not a residence or store, and but little else than wilderness.

Now there are eight business houses, two hotels, livery stable, turpentine still, saw mill of 25,000 capacity, brick mill with 50,000 capacity, together with school and churches. The most prominent business men are E. M. Brooks & Sons, H. A. Brown, H. W. Weathersby, J. M. Morgan, Geo. H. Ham and A. J. Turner.

Pastor W. R. Cooper has a noble flock. Sister Decia Weathersby, wife of the late T. H. Weathersby, and Mrs. A. J. Turner, sister of our Hon. J. Z. George, being members there.

We had a very sweet service on Sunday, and spent the afternoon with Bro. and Sister Turner, where we enjoyed the pleasures of their hospitable home.

Sister Turner is possessor of the original ordinance of Secession, which is, at her death to fall to Mississippi College.

It is now 7 p. m., and in company with Sister W. C. Johnson and little daughter, we are on our journey home.

Before I close, I must say that the G. & S. I. has some of the most polite employees it has been our pleasure to meet.

Yours fraternally,

R. D. MAUM.

The Gambling Mania.

The gambling mania is finding its most devoted, if not its most debauched victims among women. So ominous an evil, so common an evil, so common a peril to the social and domestic welfare of our land has the parlor play card table become that no less than sixteen judges—one of them in Georgia—have declared that the grand juries must indict the progressive euchre party as an outlaw against the common law and the common weal of the land.

When a gentleman took me to the afternoon scene at the Piedmont Driving Club and said to me: "These women, considered among the best socially in this city, are drinking whisky concoctions," and there before my eyes were representative women of homes in a city held to be the best governed and most moral and religious in the South. I said in my heart: "Cursed be the day, cursed the hour when the sanctuary of a woman's heart shall surrender to the foul conspiracy of the liquor traffic and the liquor devil against the home, the child of the home, the husband of the home, and the dearest interests of domestic life."—Rev. John E. White, Pastor of Second Baptist Church, in *Atlanta News*.

"Volunteer Committee" on Organization.

Let me urge each member who joined the "Volunteer Committee" at the Clinton Convention on organizing Local B. Y. P. U.'s before our next convention at Wesson, fulfill his pledge at once if he has not already done so and report his work through the columns of THE BAPTIST. It will be helpful to every lover of Young People's work to know just how each organizer went about his work.

I believe there are about 35 members of this committee, every one a volunteer, this means not less than 35 Unions organized during this year as certainly no one obligated himself to organize a Union and then will fail to do so.

Let those who have been successful tell of their successes, that their experience may help those who have failed thus far in fulfilling their pledge. May I ask Bro. Aven to report his work in next week's BAPTIST and as many others as feel disposed. Please give the names of the officers of the Unions organized. This will be helpful to your State Secretary.

Push, push, let us all push the work during the Summer and early Fall months and each one be ready to report "work well done" at our Wesson Convention.

Yours fraternally,

ARTHAUR FLAKE.

Natchez.

The Wall Street Baptist Church has enjoyed a most gracious revival. The Holy Spirit's presence was marked from the first. Evangelist G. O. R. Cairns preached the old, old story with great precision, earnestness and power. He is sound to the core and puts the great doctrines of God's word in such a way that the hearers must see and understand.

Baptist affairs are strengthened by reason of his labors of love among us. Many decided for Christ and have found their way into the church and more will follow. Some of other persuasions were led to see the truth as Baptists hold it and were received into our fellowship.

This church is rapidly becoming a power in this city for God.

Yours for the Master,

G. B. BUTLER.

Natchez, Miss.

Water Valley.

Our church is moving along nicely. Our new pastor, Rev. D. D. Shuck, began his work with us on the first of June. He is an earnest and zealous worker. His sermons are full of the gospel. We hope to have the most prosperous year in the history of the church. On last Sunday the church, by a rising vote, which was entirely unanimous, instructed our delegates to urge the State convention to meet with this church next year. We can assure the convention a hearty welcome to our city. We sincerely hope that every delegate who attends the convention this year will go with his mind firmly set to support the motion, "To Water Valley in 1902."

B. P. GOOCH, Church Clerk.

U.

Will you kindly close this paper this moment, look on the front page for your name printed on the right hand upper corner of margin, and see what date is printed opposite your name? This date shows to what time your subscription to THE BAPTIST is paid. Will you not adjust the matter at once? We are in real need, and your remittance will help us. Do not ignore us. You will hurt the cause you love. Do not defer this matter so important to us. We shall expect to hear from you this week.

Harmony Baptist Institute at Lena.

The session of school closed with commencement exercises, which began the 17th and ended on the 20th of May. Dr. W. F. Yarbrough, of Jackson, preached the sermon to one of the largest audiences that ever assembled in these parts. The large hall was packed to its utmost, while many stood at windows and doors. Intense interest and perfect quiet prevailed while the preacher, who seemed at his best, poured forth in beauty, strength and an eloquence springing from his earnestness such a message of truth as is seldom equalled in the same length of time. Preachers are scarce who can put more gospel in 45 minutes of time without seeming to crowd it than Dr. Yarbrough.

Dr. Hillman Brough delivered the address on Monday afternoon. It was delightful and instructive, and delivered in that inimitable eloquence peculiar to the man, and which is rapidly bringing him to be recognized as perhaps the most gifted orator of Mississippi.

The drills, dramas, recitations, declamations, tableaux, etc., were of the very highest order, well executed and much enjoyed.

This school is surrounded by the purest and most refining moral, religious and social influences of any I have ever known, and is being taught by a faculty which cannot be excelled in point of competence, experience and energy by any school of like character within our State. Our local strength continues to increase and the boarding patronage was more than doubled last session. The increase of pupils demand additional building, which is being arranged for and will be ready by the opening of next session.

If any who read this, wish catalogues of this school, they can be had by writing to Prof. J. F. Parkinson, or Dr. A. L. Morris, Lena, Miss.

T. J. MOORE.

Rolling Fork.

Last week was a good one with us in the Delta. Bro. P. I. Gipsy preached for us at Shaw six days to the pleasure and profit of all. Notwithstanding the busy season, the attendance was good at the beginning and increased to the close. At the close we baptised Bro. W. P. Stephen, one of the business men of the town.

We came to Rolling Fork and preached at our regular appointment on yesterday and found two awaiting and demanding baptism. Come to the Delta Workers Conference the 5th Sunday, it will do you good.

J. B. POLK.

A Trip to North Mississippi.

The first Sunday in this month was a great day among the Baptists at Prairie, Monroe County. A Mission work was commenced there several years ago by brother Jeff A. Rogers; afterwards continued by the writer until August of last year when a church was organized. They immediately began to lay plans for a house of worship. Amid great difficulties and almost insurmountable obstacles they have succeeded in building a neat, comfortable structure which is a monument to their zeal and untiring energy.

There were large congregations at the services morning and night. At the 11 o'clock services the building was joyously dedicated to God and His service. It was indeed pleasant to meet and greet old friends and to preach to them again. Bro. P. W. Cain is the respected and much loved pastor. The prospects are bright for a good work for them. No white Baptist church was ever nearer than eight miles to them. From Prairie I went to Tupelo, Pontotoc, Verona and Sherman. I remained over to perform the ceremony that made Hon. Oscar K. Gary, of Holly Springs, and Miss Erin B. Haldich husband and wife. May the Lord's richest blessing be theirs in all the days to come.

Bro. Wilkinsen, my esteemed successor at Tupelo, seems to be growing in favor with the people. I trust that great good will grow out of their union. After being absent for two weeks, I am again on my field at Canton, among some of the noblest of God's people.

S. G. COOPER.

Announcement.

The Delta Workers' Conference convenes with the Lula Baptist Church, in Lula, Miss., Thursday, June 27th, 1901. Visitors will be met at depot by church committee and provided with homes.

We earnestly desire a large attendance and shall take pleasure in offering you all the best hospitality of which we are capable.

Come, Mr. Editor, and send word to everybody else to come.

P. WATT LANIER,
For Lula Church.

Boarding Rates at Gulfport.

The cost of meals and lodging at the Chautauqua grounds during the season will be 25 cents each.

L. E. HALL, Manager.

Some Things at Gulfport.

The work of dredging the channel here is going right along, day and night. They are taking up 40,000 cubic yards a week and moving it out to Cat Island, a distance of 5 miles from the boats. Another dredge boat will be added which will increase the quantity per week to 100,000 cubic yards a week. Quite a number of pile-drivers are forcing the work of forming a basin $\frac{3}{4}$ by $\frac{1}{2}$ mile of safe anchorage for ships near the shore. Hundreds of thousands of dollars are being spent in this great work. They are not "doing this free."

Yours truly,

L. E. HALL.

A Stockholders' Meeting of the Gulfport Chautauqua Association.

Stockholders will take notice that there will be a meeting of the stockholders of the Gulfport Chautauqua Association at 2:30 p. m., on June 29th, in the library room of the building.

T. J. BAILEY, President.

Approval.

I have just read Bro. E. H. Garner's article in the last BAPTIST and permit me to say to just turn the Garner family loose and let them stir the whole Southern Baptist Zion. We need about four hundred Garners in the New Orleans convention.

Brethren, we are drifting with the tide. God help us to get back on the Bible platform and work for the extension of his Kingdom instead of notoriety.

A. A. BRUNER.

Pittsboro, Miss.

Fifth Sunday Meeting.

There will be a 5th Sunday meeting of the Oxford Association at Taylor, beginning Friday at 10 a. m., before the 5th Sunday in this month.

We shall be glad to have any of the brethren over the State to attend, as well as members of the association. Come brethren and let us have a feast of good things.

W. I. HARGIS.

Notice to Churches of the Cold Water Association.

The fifth Sunday meeting will meet with White Oak Grove church on Friday, the 28th, at 10 a. m., and the executive board will meet Saturday at 10 a. m. All members urged to be present. Conveyance at Como for all who will, notify Bro. A. G. Petry, Coldwater, Miss., by the 21st inst.

H. A. DUBOISE, Secy. Board.

Let no church or pastor fail to give an opportunity for every one to contribute to State Missions within the next 30 days. The money is greatly needed, and our churches are well able to give it. It was very gratifying that our Home and Foreign board went to the Southern Baptist Convention out of debt. Our joy will be complete if we shall all do our full duty, and go to McComb and find that our State Mission Fund has a balance to its credit. We have time to make it so. For God's glory, let's do it.

The Mississippi International Sunday-school Association met last Tuesday at 8 p. m., in the city of Meridian. Captain J. T. Buck, of this city, is president.

The Georgia Baptist Young People's Union met on last Tuesday in the City of Rome, Ga., Prof. M. L. Brittain of Atlanta, presiding. Dr. W. W. Landrum preached the convention sermon.

Mrs. Lansing Burrows, wife of Dr. Burrows, pastor First Baptist Church, Nashville, died last week. In his sorrow our brother has the sympathy of thousands of people all over the country.

TITHING.

BY DR. W. T. STOVALL.

Tithing is a system of raising money practiced by the Jews as a nation, under their different forms of government.

In Lev. xiii. 30, we find that God, by Moses, gave the law of tithing to the children of Israel.

In Numb. xiii. 20-21, we learn the purpose of tithing: "And behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service, which they served; even the service of the tabernacle of the congregation." After this during all the years of the existence of Israel as a nation, we find this law on their statute-book, and observed when they were living up to their national obligations. They were a wicked nation. Even from the days of your fathers, ye are gone away from mine ordinances. Mal. iii. 7.

God charges this people with robbing Him in "tithes and offerings." Mal. iii. 8.

This robbery consisted in withholding the inheritance of the Levites. Neh. xii. 10.

There was a church among the Israelites, or Jews as they began to be called after the dispersion; to be tithed. As a nation it was first, a theocracy; second, it was governed by judges, and after judges, at their own request, by kings.

The church of Jesus Christ is not Judaism reformed; they are as distinct as light and darkness, and divided by a period of four hundred years without a prophet.

The Jews were expecting a Messiah to come, and reign as a temporal king, and their imposing temple service to be perpetuated.

But Jesus came to establish a new order of things, fitted to a new dispensation, or age in which He is to reign in the hearts of His people. His coming and His kingdom is prophesied of from Genesis to Malachi, which prophecies find their fulfillment in the New Testament. I venerate the old Book, and love to read its sacred pages as the inspired word of God and learn from it, of His wisdom, of His omniscience, and His wonderful providence and care over His people from Egypt to the Promised Land, and from their dispersion to their restoration and much else, especially of a promised Savior in the new age, which was to come; but I rejoice also in knowing that this formal ceremonial service had its end at the cross of Christ.

Dan. ix. 24 prophecies of the coming kingdom; Jesus says, "the law and the prophets were until John, since that time the kingdom of God is preached." Luke xvi. 16.

In Matthew xviii. 17, Jesus recognizes the existence of His church which He had organized out of the material made ready by John the Baptist. Luke i. 17, "to make ready a people prepared for the Lord," and clothes it with authority to execute His laws.

Jesus reproof of the wicked Scribes and Pharisees, Matt. xxiii. 23, is regarded as a proof text in support of tithing our income. Here He says: "Woe unto you Scribes, Pharisees, hypocrites, for ye pay tithe of mint and anise, and have omitted the

weightier matters of the law, judgment, mercy and faith, these ye ought not to have omitted. Your tithing which is a legal obligation, given you by Moses, you should not leave undone.

This lays no injunction on Christians to pay tithes. Another recognition of Jewish law, in the case of the leper, Matt. viii. 3-4, where Jesus said to him, "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Here again the ceremonial law is ordered to be complied with.

Again in the case of the ten lepers, Luke xviii. 12-14, the Mosaic law is recognized and required to be observed. The above quotations show that the Jewish ceremonial law was not abrogated during the ministry of Jesus Christ, or he would not have directed it to be complied with. He was at the paschal supper and observed it with his disciples the night before his crucifixion; and Jewish laws were dripping in blood and had been for centuries in compliance with Mosaic law.

Tithing is not giving, but a legal taxation under Jewish law. Abram paid tithes, but not in obedience to any previous command, for none was written. This must be an unwritten inference that our brethren are observing as a Christian obligation. Paul in his argument, 1 Cor. ix. 9, 10, is reasoning from the less to the greater.

If national Israel—a wicked people—ought to see that her servants—the Levites—are supported, ought not spiritual Israel—new born Israel—to see that her ministers—preachers—live of the gospel; but this does not argue that the law of tithing was preserved from among the rubbish of the temple and handed over to the new age. No, not even the Sabbath, that God observed.

John i. 17. The law was given by Moses, but "grace and truth"—the Christian religion, the church with all laws, ordinances and requirements—"came by Jesus Christ." Moses was used as an argument to stimulate Christians in the discharge of their duties. Our gifts, as Christians are upon a higher plane, they come from hearts prompted by the noblest sentiments of the Christian religion, love to God, and love to man. It is the gushing of the renewed soul, while it may be the widow's mite, God can multiply it as He did the loaves and fishes.

We rejoice to know that the overflowing hearts of God's prospered few, are coming up to the help of the Lord, and they rejoice as does the poor widow, in the discharge of duty.

This thing of being God's freemen is a wonderful thought, set opposite his legal servants. At the cross the Jewish ceremonial law was ended, the "veil of the temple was rent in twain from top to bottom." Matt. xxvii. 51.

No more incense from Jewish sacrificial offerings ascend to God. Henceforth the gospel is preached, churches are organized upon new Testament principles, as the independent executives of the Kingdom.

We rejoice with the Southern Baptist Convention at New Orleans, in the payment of all the indebtedness of the boards of that

body, and feel that the swell in our mission collections of recent years is not due to the few, that practice tithing their income, but to the movings of God's spirit upon the hearts of His people. "God loves a cheerful giver." A cheerful giver is a willing giver, a happy giver, one that rejoices in giving. Cor. ix. 7.

"Let every one of you lay by him in store as God has prospered him." 1 Cor. xvi. 1, 2.

These two quotations embrace the New Testament plan of money—gathering money for the churches of Jesus Christ, to meet all their pecuniary obligations for missions and benevolence, as I see it. Preach the Gospel. It is the power of God. It can open and soften men's hearts, and prepare them for giving as they are prospered. God loves a cheerful giver.

The Science and Doctrine of Creation.

J. G. CHASTAIN.

All the ancient gentile nations were polytheists. They considered Deity, not as an intelligent, personal being, but simply an animating power diffused through nature. Their ideas of God being erroneous, so also were their ideas about his works—the origin of man, his relation to God, and the duties and responsibilities growing out of that relation; duties and responsibilities to oneself, to his neighbor and to God. The ancients wrote many admirable treatises on morality, but these were defective, because they not only overlooked many important principles and duties, but not being based on God's law, they lacked authority, and, hence, exercised little re-training influence over the consciences and lives of the people.

Human reason, unaided by divine revelation, has ever shown itself incompetent to fathom the mysteries attached to creation. This problem is also beyond the province of science and philosophy, which may record changes and note progress, but know nothing of the origin of things. Profane history, aside from the Bible narrative, is full of contradictory traditions and absurd fables.

As human reason, science and philosophy have failed to solve the mystery, for a satisfactory solution of the doctrine of creation, we must rely wholly on the sacred Scriptures.

As wise men of all ages have desired to look into these things, the simple Bible narrative supplies a long-felt need. In the first verse of the first chapter of the first book of the Bible we read, "In the beginning God created the heavens and the earth." Again in John 1:3, we have, "All things were made by Him, and without Him was not anything made, that was made." Also in Eph. 3:9, "God, who created all things by Jesus Christ." The ancients were mistaken in believing that matter was identified with God or an emanation from Him; it was created by Him, and that too without the use of pre-existing materials. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb. 1:3. Because the world was created, not at haphazard and in confusion, but according to some plan; that plan must be the wisest possible, and one deduced from all

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eternity, since it is the plan of the all-wise and immutable God. This plan is characterized by progression and development. God created inorganic materials, and used them in providing the conditions for organic life. For instance he created the dust and from that he formed man. In creation we note the following scale of progression: First, inanimate matter; afterwards, vegetation; then followed animal life, and finally the life of man which marks the highest order of creation.

Finally, let us note the end of creation. The supreme object of creation must be one worthy of its Author, and one which will certainly be attained. God did not create the world to increase his own power, goodness or happiness, because he already possessed these characteristics in an infinite degree. Nor was it the happiness and happiness of all his creatures, for many of them are corrupt and miserable in this life and will continue so to be in the world to come. The object of creation is found, not in the creature, but in the Creator. To say that God is in any sense dependent on his creatures would be to circumscribe and limit the Supreme Being, which is impossible. God created the universe then, for His own sake and His own glory. "All things were created by Him and for Him."—Col. 1:16. Now, since the supreme end of creation is the glory of God, every created thing, whether rational, animate or inanimate, shall contribute to that glory. "The heavens declare the glory of God, and the firmament sheweth his handy work."—Ps. 19:1. "All thy works shall praise thee, O Lord!"—Ps. 145:10. "Praise ye him, all his angels; praise ye him, all his hosts."—Ps. 148:2. "Let the people praise thee, O God; let all the people praise thee."—Ps. 67:5. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Is. 11:9.

Guadalajara, Mexico, June, 1901.

NOTE:—The above is the first one of a series of short articles, prepared by request for *El Expositor Biblico*, our monthly Sunday school paper, and translated for THE BAPTIST.

J. G. C.

Closing Exercises of Blue Mountain Colleges.

BY ST. C. LAWRENCE.

The new brick college building is rapidly progressing. A large force of hands are busy at work. The material is coming in by the car-load. The brick are already made by the new machine at home, so the friends of the college may fully depend upon its being in readiness at the beginning of the next session in September.

One of the B. M. C. faculty—Prof. A. H. Ellett—is off on a trip to the I. T., where the school already has some friends, who have been insisting that for the good of that country, as well as the college, the school ought to get a stronghold.

The Blue Mountain Male Academy is promising in its outlook for the twenty-sixth session, which will open Sept. 11th prox. Capt. T. E. Mortimer, B. S., is its principal, and withal is an excellent teacher and one of the best, if not the very best disciplinarians the school has ever had. Blue Mountain

ought to have 100 boarders for her male school next session.

Another wonderfully prosperous session of Blue Mountain Female College closed on the 6th inst. The enrollment was 327 pupils, 600 of them from abroad. Ten States were represented, and fifty-three counties of our own State. This is believed to be the largest boarding patronage of any private female seminary in all our Southland.

The address of Bro. A. A. Lomax, the lifelong friend of B. M. F. C. to her Pupils' Association, did great credit to that noble Baptist veteran. It was not only eloquent, but highly pathetic, and many teardrop melted the occasion as the speaker pictured most beautifully several touching reminiscences connected with the past history of the institution. Give Bro. Lomax.

Three several papers, viz.: "A Glimpse Backward," "The Cultured Woman," and "Democracy in Education," read by former graduates. Misses Maggie Tate, Willie Trotter and Mary Ratliff respectively, were listened to with marked interest and cheers abundant. Such women as these are a living monument to the greatness of this noble institution. These papers are to be published in a forthcoming number of the Blue Mountain College Magazine, a copy of which will be mailed to anyone enclosing 15 cents to Lowrey & Berry.

The Blue Mountain College graduates at the session closed on the 6th inst., were as follows:

Janie Sanford Anderson, Blue Mountain, Mississippi.

Mina B. rtha Buckley, Wesson, Mississippi.

Marguerite Mai Binion, Jett, Alabama.

Mabel Cartwright, Overpark, Mississippi.

Willie Birdie Gurney, Blue Springs, Mississippi.

Florence Hutchins, Memphis, Tennessee.

Irene Griffin Holloway, Penton, Mississippi.

Lillie Belle Rowan, Wesson, Mississippi.

Elith Burton Miller, West Point, Mississippi.

Willie V. Montgomery, Yazoo City, Mississippi.

Mittie L. Morris, Lena, Mississippi.

Hattie Magee, Oak Vale, Mississippi.

Ida Taylor, Clarksville, Texas.

May Thompson, Blue Mountain, Mississippi.

PIANO DEPARTMENT.

Sarah Alexander, Lorenzen, Mississippi.

Mabel Cartwright, Overpark, Mississippi.

Mabel Orra Riley, New Madrid, Mo.

After the presentation of diplomas by College President B. G. Lowrey, the address to the senior class was delivered by Dr. W. T. Lowrey, President of Mississippi College.

Hon. Thos. Spight was to have made the speech, but in consequence of the recent demise of his wife, was excused. It is almost

useless to say that it was a most elegant and eloquent address. Dr. Lowrey's former connection with the institution, and the warm attachment felt by the seniors for him, seemed to be an inspiration. Everybody present was delighted.

In this connection allow me to say that Dr.

W. T. Lowrey, as popular and much beloved as he is by all Blue Mountain students and people, does not outrank his brother, Prof. B. G., in popularity and general esteem. In fact, the increased growth of the college and other conditions of progress proclaim aloud that B. G. Lowrey is simply peerless as the President of a great female school.

The following party has gone to Buffalo on the regular Blue Mountain College annual educational sightseeing tour. President Lowrey and Mrs. Berry in charge:

Mrs. N. B. Pitts and two daughters, Misses Lilla Belle and Kate Pitts, Pontotoc; Misses Jessie Horton, Pittsburg; Keturah Chrestman, Jonestown; Willie Trotter, Bolton; Carrie Williams, Macon; Clara Ervin, Thompsonville; Augusta Underwood, Terry; Elva Thompson, San Francisco, Cal.; Julia, Anna and Ruth Carlton, Luna Landing, Ark.; Sara Sasser, Midleton, Tenn.; Althea Pentecost, Jackson, Tenn.; Anna Lou Alexander, Holantale; Minnie Morson, Murphy; Miss Cook, Minter City; Mr. Foster and sister, Sailob Landing; Mr. Huff, Magnolia; Miss Gleason, Minter City; Stella Spinks, Edinburg; Birdie Flake, Winona; Lula Drummonds, Westville; Minnie Casely, Terry; Ruby Seward, Ackerman; Katharine and L. zette Kimbrough, Oxford; Helen McWhorter, Ellistown; Mr. Walton and sister, Oxford; Misses Minnie Cates and Kimmons, K south; Sara Gardner and Nora Lee Ray, Blue Mountain; Meslames Jones and Bene, Minter City; Aven, Pontocola; Rosamon, Jackson, Tenn.

Rates to State Convention.

The Baptist State Convention meets at McComb City, July 18th to 22nd. The various railroads in the State have granted a rate of one and one-third fare for the round trip to this meeting on the certificate plan. The following points are insisted upon:

1. That on the going trip one full first class ticket (a through ticket at coupon stations) to McComb City be purchased, and a certificate be obtained from the ticket agent to that effect.

2. That this ticket be not purchased earlier than three days before the opening of the convention, nor more than two days after the opening of the convention. Certificates cannot be used later than three days after the adjournment of the convention.

3. Certificates cannot be honored by conductors, but are useless except in purchasing a return ticket from the ticket agent.

4. Neither certificates or tickets for this occasion are transferable; if presented by any except the original purchaser they are forfeited.

5. All certificates are to be signed at McComb City by myself and then by Mr. W. J. Helmick, agent of the I. C. Railway at the depot.

Under these conditions a return ticket will be sold to every delegate and visitor at one-third of the regular fare.

If the above is not fully understood I will cheerfully furnish further information privately.

L. S. FOSTER.

Jackson, Miss.

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Gulfport Notes.

In company with Dr. Z. T. Leavell we spent last Thursday in the rapidly growing town of Gulfport. The growth of the town is marvelous. A large number of splendid residences are in course of erection in the vicinity of the Chautauqua property. The auditorium, 60 x 100 feet, which is the most commodious in the State, is now completed, and furnished with everything requisite to the comfort and pleasure of the public. The restaurant and lunch counters will be ready in a few days. We have an open court on our beautiful grounds, one of the finest artesian wells in the country. It discharges more than 100 gallons per minute, and elevates the water 50 feet.

The well is remunerative from the start, as quite a number of families have made connection with it by pipes, and pay for the use of water, and others will soon do so. We have our own pavilion at our pierhead, 50 yards out in the gulf, and boats tied up at our wharf, ready for use.

During the protracted meeting to begin June 26th, and for two weeks, a limited number of friends, both ladies and gentlemen, can get meals and lodging on the grounds for \$1 per day. And a large number can get accommodation in town at \$1.50 and \$2.00 per day.

The work of dredging is progressing nicely. The dredges are running day and night, and are moving on an average of 50,000 cubic yards of earth per week. Those who know most about the science of dredging are already possessed with a feeling of assurance that at no distant day large sea-going vessels will run up to the pier of the Gulf and Ship Island railroad and load for their sea voyage, in the anchorage basin, direct from the Gulf and Ship Island cars. When this wonderful piece of engineering is opening up a deep-water channel from the pier to Ship Island, shall have been completed, Gulfport will, at once, begin to take rank as one of our best seaports and will, in a few decades, become a formidable rival to New Orleans and Mobile.

The Gulf and Ship Island road in less than a year's time from its completion is already a great road as it pierces one of the finest timber belts on the continent. The immense products of the great North and Northwest will be poured into Gulfport, where hundreds of mighty ships of commerce will be awaiting their cargoes.

While all these material developments are taking place, who can doubt the wisdom of our Convention Board in putting forth its

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best efforts in Gulfport and at other places on the coast for the upbuilding of the Baptist cause in this country? And who can fail to see the potency of such an enterprise as the Gulfport Chautauqua Association as a factor in the situation for the establishment and extension of Baptist principles in this coast country, so long darkened by the overshadowing influences of Catholicism? Let every friend of education and liberty lend a helping hand to the Chautauqua movement.

Good Roads and the Churches.

The much talked of, extensively advertised and long expected "Good Roads Train" has come to Jackson, after visiting several other towns in the State, built a mile of good road, been the means of bringing some three hundred delegates to the Capitol City, who made speeches, examined the sample of good road, organized a State Good Roads Association, and gone back to their homes and the train has left for Kentucky.

The sample of dirt road that was built and "dirt" roads are the only kind there will be in Mississippi in our day, was between the Baptist orphanage and town, and is a very good piece of work indeed. It took about three days to build it, and it was in good condition for their purposes when they began.

They had all kinds of machinery, from a steam plow down to a pick, much of which of course was brought along for exhibition, and not for use. The steam plow, road scrapers, rollers, plows and picks did good service, all of which our people are familiar with, except the first, which would be of no service on rooty or stumpy roads, such as we have in this State for the most part.

It ought to be said that several counties in the State have already anticipated this good roads train by several years, in theory at least, and let their roads out to contractors, who with "scrapers" have gone over the roads and greatly improved them.

Now why ought we not to have better roads, seeing that we can have them, and at no great cost? In the first place it is economy to do it. On good roads, such as we can have up and down the hills and hollows of Mississippi, in a very short time, if we will go at it, one horse can "pull" as much as four now, and in half the time, which is a saving of three horses, or mules, or oxen, their harness, feed and drivers, to say nothing about the wear and tear of wagons, and the great draught made on human patience and nerve force.

With good roads we can have better country homes, and more peace and contentment therein. It makes it easy for the farmer to take his produce to market, to attend church and send his children to school. With better roads, or good roads, a man could easily afford to send his children five miles to school, which would build up good strong schools all over the country, where now we have none at all, or next to none at all, which would prevent so much moving around on the part of our people, breaking up good homes in order to get school advantages for their children. It is cheaper to send a whole family from home to school, than it is to send

one away to a boarding school, especially before that one is half prepared to go, and a thousand times better.

Then what a tremendous impulse it would give to our country churches. People could hold membership in churches, then, for "five miles around," and have large, flourishing bodies, where now they have weak, dead and dying ones.

Say what you will, there is something in having a good, large congregation; and good roads will make it easy for us to have these at every country church every time you meet. On special occasions, when "dinner is on the ground" and "everybody is cordially invited" to participate therein, we have large crowds now, even with bad roads; but the special occasion would become general with suitable roads for travel. Then it would bring back the old time Baptist Association and protracted meetings, where people could meet easily, and attend to our Lord's business. There are so many temptations to neglect these now, that we ought to have all the help possible. We could have night meetings then, whereas it is almost impossible to do so now. Then our secretaries, and college men, could get out and mingle with the people more and do it better, after they got there. What a benediction it used to be out in our old country church, when we were young, to have such men as Gambrell, Webb, Wayne, Ball, Lomax, and a host of others, some one time and some another, to attend an association, or hold a protracted meeting. Many a community has been revolutionized for good, many a boy and girl started out to school on a career of usefulness that increases now as the years go by, that would have never been heard from at all.

Good roads is about the greatest need of our churches today, next to the Spirit of Christ. Of course evil can travel up and down good roads, too, as well as that which is good; but we are willing always to shoulder a responsibility like that.

But whether we shall have good roads up and down the hills of earth or not in our day, there is a high way prepared, the way of holiness it is called, that leads to the city whose gates are of pearl, walls of jasper, and streets of pure gold, whose maker and builder is God, and, into this good way, let us pray, that all our feet may be so shod with the preparation of the gospel of peace, that we will be swift of foot, light of heart, buoyant of hope to run the race set before us, always looking unto Him who has gone on before, the author and perfecter of our faith—Christ the Lord.

China's Appeal for Help.

Truly "God works in a mysterious way His wonders to perform." One year ago China was up in arms against the whole world, butchering foreigners, men, women and children, wherever found in her borders. Men and women who had been preaching the gospel of the Son of God, and living it as well in their midst, for a half century, had to flee for their lives. Merchants and business men, not a few, had to escape for their lives; yea, the ambassadors of the nations were shut up and besieged in Peking for weeks, and had

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THE BAPTIST.

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to be relieved by forced marches by the combined armies of the world. No such spectacle has ever before been seen in all the history of the human race.

And now, after all this, when she has been brought low and she has sued for peace, this same China, that ordered the killing of those who had gone into her borders to take unto her children "the bread of life," to heal the bodies, to alleviate the sufferings of humanity and provide some better things for them here, as well as hereafter; this same China today, through the same mouth of her arch hypocrite, Li Hung Chang, now appeals to "the foreign devils" to help save 11,000,000 of his countrymen and her children from starvation, making the appeal especially to America. Last year trying to kill us; this year on bended knee asking that we come over and help stay the famine in its ravages upon the poor and needy of her sons and daughters. What a change!

There is just one thing that makes us a little suspicious about the sincerity of this appeal. We saw it stated the other day, and have not seen it denied, that the leaders in China had sent out the news to their benighted countrymen that the powers were paying China an indemnity, instead of China's paying the powers—a real smart trick, in which tricks the Chinese are said to be adepts.

Now, if this be true, then it looks to us very much like when we send them aid for their starving millions, that it would be a very easy matter for them to claim it as so much in the way of indemnity, hiding forever from their people the real facts in the case, and making it easy for the "boxers" to inaugurate again in a few years their terrible work of death.

But, we are in favor of sending them help, whatever their motive in making the appeal. We believe that God is in it all, and that He has humiliated China; brought her low that He may lift her up in due time. "The blood of the martyrs is the seed of the Church" today, just as it has been all through the ages. About 30,000 Chinese Christians yielded up their lives last year, rather than to

deny their new found Lord and Savior; and, as a result, we may expect to see a rich harvest of souls, a mighty turning unto God. Millions of Chinese will come into the kingdom in the near future. By feeding and clothing her starving millions there will be a very large and effectual door opened up for the entrance of the gospel of Jesus Christ.

The hand of God is clearly revealed in the whole transaction. Let us feed them, and show them that we are their friends, that we are their brethren; and that all we are, we are because of the religion that we offer them, which they have despised to their eternal hurt, and which now they may accept to their eternal redemption.

The Natchez Victory.

BY GEO. ROBERT CAIRNS.

I can call it nothing else. It was not a grand rush, but a steady pull. I am now referring to the work of dear Bro. Butler and his people.

There has always been one theory I have held about mission work, viz: Concentrate forces upon one point until it is strong, then go to another.

Your State Board was impelled by the same thought, no doubt, when it selected one of our brightest young men to go to Natchez to make a success of a work that had suffered so very many setbacks that to succeed seemed all to mean a modern miracle. What has been the outcome of the policy? In an incredibly short time the church has become self-sustaining and has suddenly leaped to the very fore front of the influences for good in that wicked city. Bro. Butler stands today far in the lead of the battle for righteousness. He has no peers. His Church also commands the respect of every citizen of that city, and you find in his audiences Sunday by Sunday and at the week night meetings the very spiritual of all the other churches. We consider this the most conspicuous example of what an earnest, consecrated, talented and cultured man of God can do when he throws all his God-given forces into the battle for him. God bless Dr. Butler! I shall ever hold in sweetest memory the visit I have been permitted to make to that wonderful field of labor.

Summit, Miss., June 15, 1901

Books.

Why I Became a Baptist.—By Rev. Madison C. Peters, D. D., of Brooklyn, N. Y. The book is beautifully bound in cloth, 12 mo. illustrated, 50 cents.

It is divided into twelve short chapters, including the introduction and biographical sketch. The subjects are: 1. Statement of Doctrine; 2. The Voice of History; 3. The Word Baptism; 4. The Mode and Subjects of John's Baptism; 5. Christ's Institution and Apostolic Baptism; 6. What Baptism Symbolizes; 7. Infant Baptism Unscriptural; 8. What Baptists Believe About Baptism; 9. Close Communion; 10. Are Baptists Bigoted?

In this volume Dr. Peters tells why and how he became a Baptist. It is one of the most powerful and convincing arguments ever made sustaining the Baptist position.

The volume contains Dr. Peter's letter of resignation; a biographical sketch and introduction by Dr. R. S. McArthur; Dr. Peter's statement of Christian doctrine, on which he was admitted without a question to ordination in the Baptist ministry.

A good portrait of the author and a half-tone engraving of the Summer Avenue Baptist Church, Brooklyn, appear in the book.

It will be sent postpaid on receipt of price by the publishers, The Baker & Taylor Co., New York.

The Birds of the Bible.—A series of sermons by Rev. Madison C. Peters, D. D., of New York, 12 mo.; nice cloth binding, price 50 cents.

Each of these discourses has for its subject a bird mentioned in the Bible, the treatment being such as to illustrate the thought in Ecclesiastes 10:20: "A bird of the air shall carry the voice, and that which hath wings shall tell the matter."

"It abounds in facts and figures and illustrations most fascinatingly put after Dr. Peter's well known fresh and incisive style."

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—Emm. G. Weston.

[illegible]

Our Sunday Schools.

THE INTERNATIONAL SYSTEM OF
UNIFORM LESSONS.

ITS HISTORY AND ADVANTAGES.

BY A. SCHAUFFLER, D.D.

Now it is fair to ask: Was this new system perfect? No, certainly not. But what is there in this world that is? All that we say is that it was and is an immense advance on anything that had preceded it. And so marks was the advance, that all the great denominations, except the Episcopalians and the Lutherans, adopted it swiftly. These two religious bodies did not as a whole take it up, because it was not conformed to their "Church Year." They wanted Easter, Epiphany, Christmas, and other days to be observed with a strictness that was not possible under the new arrangement. Yet, in spite of this, many of their schools did come into the new arrangement, and the Episcopal Publishing House of Toronto is now issuing the International Lessons as other denominations are. But all the other denominations took it up, and have held to it for these twenty-eight years. It spread from land to land, until now multitudes on the continent of Europe, as well as in England, and in Australia, New Zealand, and elsewhere, are studying the same lesson each Sunday.

As the years went on, however, objections began to be urged against this system of lessons. And it is only fair to consider these candidly. One of these objections was that the system was a kind of "hop skip, and jump" method. By this was meant that we passed each year from the Old Testament to the New, and just as the school was deeply interested in the study of the life of Christ, they were pulled away from it to the study of the life of David. Some also objected that we passed so rapidly from one prophet to another, that the school had not time adequately to study any of

them. Indeed, this is one of the chief objections urged against the whole system. It is more apparent than real, however, for it is quite possible to skip from one Testament to the other without changing the general trend of the lessons. Many of these best things we learn about Christ are only found in the Old Testament.

Nevertheless, it is an objection. But it is only fair to ask whether it is worse to do this than to confine one's study to small parts of the Word, leaving all the others out of account. To my mind the former is the less evil of the two. We must remember that in the limited time that we have in our schools, it is not possible to do everything. If we had six days in the week for our work, we could be much more comprehensive in our study. But having only a portion of one day, we must do the best we can. I hold that it is better to study large portions of the Bible, even if we do not do so exhaustively, than to study some smaller parts more in detail, and leave large and important parts entirely untouched.

I deem, no system that has been proposed since the International came into being has been able to avoid this, for the story of Bible times is too large to admit of comprehensive study in one year. At the best we have to omit a good deal, and if we do this, are we not again going "hop skip, and jump?" For example in the only real competitor of the International, namely, the "Bible Study Union," formerly called the Blacklee series, we move in the Old Testament in one year from the Creation to the return from captivity. This system gives us, for example, one lesson on the Creation, one on the Flood, one on Abraham, one on Jacob, and one on Joseph. Now the International never skips like this. Yet the advocates of that system urge against the International that it goes "hop, skip, and jump." It is really laughable.—Continued.

My wife has been more tolerant of tobacco smoke since she discovered that cigar stubs, broken in small fragments, seem to have an excellent effect on her rubber plant.—Good Housekeeping.

PRAYER.

If sorrow's drearest regions chill
The noble fire of life
And hearts from long enduring lose
Their gladness in the strife;
If pleasure's brightest moods destroy
The strength of heart and soul,
And we must store the mean dross, as
We hold its shining gold.

Oh God! I pray Thee, as each cup
This life before me se's,
Let me not drain the chalices
To no unwholesome depths;
Give me of sorrow's draught enough
To quicken pulse and soul
With sympathy that understands
And feels another's woe.

Grant me some cloudless happy hours,
That I might sometimes raise
My voice to Thee, as do the birds,
In care-free gladness praise,
For would bring to Thee a heart
Unsullied and sound,
In which no wound of grief corrodes,
Nor stain of pleasure's found

ERON OPHA GREGORY.

The Parade of Cheapness.

There is one thorn in the spirit of every housekeeper of good taste that is seldom mentioned, yet is an ever-present cause of perplexity and annoyance. I refer to the plague of ornateness that affects nearly all household articles of moderate cost. From a piano down to a matchbox it is almost impossible to buy anything at a comparatively low figure which is not made esthetically repulsive by florid ornamentation.

Indeed, it has come to be a recognized badge and advertisement of cheapness when any article is conspicuously ornate. Go into a variety store, for instance, and pick out the gaudiest articles you can find and you may be sure they are also the lowest priced. It is excessively annoying when the housekeeper of good taste finds exactly what she wants, so far as utility is concerned, at a price she can afford to pay, and is compelled to refuse it because she would be ashamed to have such a vulgarly ornamented thing in the house. She will pay three times as much for an article of the same kind simply for the sake of getting it plain. The cheaper article would answer her purpose just as well, as regards utility, but the curse of its superfluous ornamentation forbids the economy of buying it.

Why will not manufacturers recognize the needs of a large and ever increasing class of customers who demand a cheap article put on the market before it is ornamented? How gratefully such articles would be snapped up!—stoves without scrolled doors and filigreed warming shelves, clocks without explosive floral effects; common receptacles without daubs of decoration;

tumblers without ground-glass designs; matchsafes, trays, platters, without gratuitous landscapes; chairs without machine carving; vases without external roses; plated ware without profuse and coarse engraving or stamping. How easy it would be—and how much less expense and trouble, too—to omit these gratuities; and how thankful people of good taste and slender purses would be for the boon.—Good Housekeeping.

I find that bacon cooked on a broiler in a hot oven is twice as "tasty" and appetizing as when fried in a griddle. After it is cooked I lay it on a piece of soft paper to soak all superfluous fat from it, and over each slice, after laying them on a hot platter, I squeeze a few drops of lemon juice.—Good Housekeeping.

From Kosciusko.

We are in the midst of a revival, and feel that God is blessing us. Bro. Paul Price is doing the preaching. Large crowds come to hear him break the bread of life unto them. His Bible readings are most excellent and helpful.

I trust that all who read this will remember us at the throne of grace.

H. P. HURT.

NOTICE.

The Mississippi Baptist Historical Society will hold its annual meeting in connection with the State Convention at McComb City, Wednesday evening, the 17th of July. Bro. E. L. Wesson is to deliver the address of the evening. S. G. COOPER, Pres.

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Deaths.

In Memory of Mrs. N. A. Watts, who died at Ethel, Miss., 1901.

Mrs. Watts was born in Madison county in 1827 near where the town of Flora now is. She was the daughter of Jess and Mary Staley who were among the first settlers of the county.

In 1855 she was married to David Watts of Kentucky in which state they lived for nearly one year, and then moved to Clinton, Miss., where she resided until her husband's death which occurred in 1890.

Mrs. Watts became the mother of two daughters—Della and Jessie—the eldest of whom died before her father. Three other children died in early childhood. After the death of her husband, and the marriage of her daughter to Mr. Riebborg, she made her home with them until the time of her death. Her remains rest in the Clinton cemetery by the side of her husband who preceded her eleven years.

The history of Clinton could not be written without mention of these characters. For years they were familiar and important personages in all the good movements of that historic city. Anyone who knows Clinton, knows Mr. and Mrs. Watts. They were warm friends of Clinton and they had many friends in Clinton. Both were old when they died, not having lived in vain.

At an early age, Mrs. Watts was converted and baptized into the fellowship of Mound Bluff Baptist church by Elder Lattimore—father of W. C. Lattimore now of Texas. From her conversion until death, she lived a consistent Christian life. She was not as many who follow for awhile, and then go away. She followed to the end, and then passed quietly and peacefully into that rest that remains unto the people of God. Possessing a meek and quiet spirit, her life's work was wrought in the home. As a result of her Christly influence, her children were led in early life to accept the Savior. May the surviving one profit by the mother's walk and work.

The writer lived in her house several years, as one of her family, and can say, that he never knew a more unselfish and self-sacrificing woman. She appeared to live for the comfort of others. The personification of energy and goodness, none could fail to respect and love her. Her life is the grandest monument that can be erected to her memory.

To the daughter and son-in-law who who still survive, let me bid you imitate mother's worthy example, and forever hold in sacred memory one who loved and lived for you.

S. W. S.

Montgomery.

Patrick Henry Montgomery, late of Edwards, Miss. eldest son of Col. W. A. Montgomery, has departed this life to be with Christ his Savior. After a brief sickness, which was the culmination of a long but brave struggle against a fatal disease, he fell asleep in death on May 15th, 1901.

Warned of his approaching end, and assured by his physicians that he could not long withstand the ravages of his wasting malady, he made full readiness with a calmness and resignation that betokened a strong and

and steadfast faith. His end was peaceful; indeed his was the death of the righteous.

Brother Montgomery made a profession of religion at the early age of thirteen, uniting at once with the Baptist church at Edwards, Miss., where he lived an upright honorable life to the end. Throughout his sixteen years of Christian life he maintained a high order of piety and zeal. The writer having been his pastor for many years has been able to mark his steady attainments in the Christian graces, and a gratifying advancement to a place of usefulness and honor in his church.

Pat was well endowed with a bright, strong mind, which combined with an unusual development of the genial social nature, served well in making for himself a large place of influence and power among men.

As a business man he ranked among the first of his locality, and considering that he began life for himself only a few years ago as a poor boy, his prosperity was phenomenal. As a member of the church he was a pillar in the house of God; an efficient worker, faithful to every duty, and ready to distribute with a free hand. As a father and husband to his wife he was kind and indulgent, making his home a very nesting place of love and comfort. As a member of the family circle in the parental home he was a model son, exhibiting at all times a genuine affection and reverence for his honored father. And to his sister and brothers he was indeed an elder brother, rendering to them the wisdom of his clear mind and the strength of his strong arm.

Farewell my friend and brother, The world is better for your having lived in it for a brief season. The bright world of glory is not less bright for giving place to your pure and sunny spirit. Your life race was run quickly, but run well. You have obtained your crown. And now your noble life inspires us to press with vigor on.

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MY DEAR MISS ARMSTRONG:

By special request I write you this letter, telling the conditions of the Mission Houses in Canton as regards the accommodations for single ladies.

There are two houses belonging to the Foreign Mission Board, which we call Dr. Graves' and Dr. Simmons' houses. I enclose drawings of each.

They are situated on the river, and as our breezes in the heated season come from the South and East, the front rooms are very pleasant a great part of the year. During the cold season these rooms are protected from the North winds.

But the back rooms! I hesitate even upon urgent request, to say what has been suffered by those whose fate has given them the back rooms. Much valuable testimony might be collected on the subject. Let me mention those who have lived in back rooms, for a longer or shorter time, since I have been in China, and just before, Miss Hartwell (Mrs. Beattie), Miss McMinn, Miss North, Miss Sale (Mrs. Marshall), Mrs. and Mrs. Chambers, Mr. and Mrs. Greene and myself, (and Miss Whilden before she came home for her first furlough). Of these all are now at home, except those who married in the Presbyterian Mission.

It would be interesting to hear what each might say on the subject. I remember now with a shudder at the recollection, the dread with which I entered my room on summer nights, as I thought of the warm, weary tossing of the tired body that could not be reposed in sleep. Next door, just across a narrow street, was a brass-beating establishment, whose incessant thumping continued night and day. It was at times so loud as to necessitate the raising of the voice in conversation with one in the same room. At the end of the same street is a place where wrestling is taught, and I have been unable to bear my teacher across the table, at times when special things were going on. Of course this could not be helped, and we did not complain of the inevitable. Then back of the back room at Dr. Graves' are the servants' quarters, where there families live, and in the rooms above, the class men stay, some of them. They are fond of meeting together and talking and singing; and I've known many times when the children begin to cry at day light, and the noises continue till ten and eleven at night. These we wouldn't stop it we could for they are usually happy noises, but they are part of the strain on tired nerves.

Then next door is the girls' school. Sixty girls when the school is full, rise at six in the morning, and retire at nine at night. Though we insist in spite of Chinese customs, that there be no loud study in school hours, the first hours in the morning and the last at night are utilized by the girls in studying in the good, old Chinese style, and though the teacher tries to keep it reasonably quiet, our ears are not Chinese ears, when we are tired, and long after the bell has rung, the lessons ring on in our wearied brains. But we do not complain, for it is necessary, and only wish the back rooms were in front, or on the side, or anywhere away from the noises. The three kinds of noises, it must be confessed, are rather confusing at times.

If in spite of these things that cannot be remedied, we had pleasant rooms, facing the breeze, looking out on the river, instead of over hot roof and over narrow streets, life would be much more endurable and health better.

Miss Whilden, who has a front room in Mr. Simmons' house, has spoken so often of the rest and strength she has felt she gains from it, though it was also next to a very noisy street.

We have been so kindly treated

have given us homes in their houses, that I dislike to speak in a way that seems at all like ingratitude, for we should have had no home at all had they not taken us in.

The cause of Miss Hartwell and Miss Sale being at the Presbyterian Mission was that the doctor ordered them away from the back rooms at our Mission. Mrs. Chambers' health was also impaired by living in the rooms in Mr. Simmons' house. A Chinese hotel joins (almost) the back room, and the fumes of opium and noises of gambling are always in evidence. This place should have been purchased and added to our premises long ago, as the danger in case of fire is very great. (It has been impossible to insure our mission houses because they are so close to Chinese houses.)

The other Missions in Canton have houses for the single ladies. While all do not suffer equally from the heat and discomforts of back rooms, none who have lived in them wish to repeat the experiments. (Though it is better to live in a back room in China than be compelled to remain in America even with the comforts of a front room) Miss McMinn said she did not wish to return until a house was assured her in Wuchow, "a young ladies' house," though there may be other houses there, she feels the necessity of this. I have hesitated about speaking of a young ladies' house for Canton, and I hope to have my home on my boat, as I did a great deal of the time before I left; but since other missionaries must have and we know they are to be provided for, I do feel and have felt very strongly on this subject. I wish very much that you could see Mrs. Greene before you go to the convention, for she can speak very eloquently in regard to this. I wish also that Mr. Chambers had been willing to speak more publicly and definitely about it.

Health, strength and comfort are involved. After a long hot day on the Chinese streets, the healing and refreshments of a cool, quiet room cannot be overestimated.

If I have said too much, I pray that you pardon me, and if I have said too little, I pray that you will add to it. I have written very hurriedly after our missionary meeting to-night, and do not feel that my thoughts have been orderly.

I do thank you so much for your constant, kindly interest in all that concerns us.

May your strength be as your days.

Very sincerely yours,

CLAUDIA J. WHITE.

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Temperance.

By W. H. P.

Dates of Organization of Temperance Societies.

Temperance Societies based upon total abstinence from all intoxicants:

American Temperance Union 1836
Washingtonian - - - - - 1840
Sons of Temperance - - - - 1842
Temple of Honor - - - - - 1845
Cadets of Temperance - - - 1846
Order of Good Samaritans - 1847
Order of Good Templars - - 1851
National Temperance Society - 1865
Catholic Total Abstinence Union 1872
Womans' C. T. U. - - - - 1874

The saloon has never offered one good reason for its existence. Nothing good has it offered. It offers to take money from its victims and give in return poisoning, stupifying, and maddening drink.

W. C. T. U.

The colored department of the W. C. T. U. will hold their first State convention June 28 to 30th, at Mound Bayou, Mississippi.

At the convention there will be two medal contests—one in music and one in elocution—making six medal contests in five months.

This is a theme worthy of deep and earnest consideration, as the advancement and elevation of every human being, white or colored, is through religious and educational channels.

I am convinced by a long residence in the South that the colored department of the W. C. T. U. is of vital importance to white as well as to themselves; and I thank God that my humble efforts have been crowned with success in organizing.

When I work in God's field I want to see the "fruit of my labor." It is encouraging, and the people take hold of the work in right spirit, glad to be instructed, willing to work, work for our "Master's Cause." No misunderstandings exist; no manner of dissent. Energy and capacity in the work is fully appreciated, which is very encouraging. More anon.

MRS. SADIE STROBRIDGE,
State Supt. Col. Department, W. C. T. U.
Gunnison, Miss.

A Horror.

On last Sunday night, the 2nd of June, just as the glorious moon was making all things glad with her flood of summer light, an awful tragedy occurred about 12 miles east of Osyka, in which a good

honest citizen fell a sudden victim to the whisky demon.

Mr. John Barker, a member of Pleasant Hill Church, in Washington Parish, La., had some words of reproof with his son, a young man aged 18 years, who had just come home drunk and with a pistol on his person. All at once the young man, Angus Barker, drew out his pistol and fired twice upon his father, killing him dead. The young parricide is now in jail, and his mother and her children are deprived of the labor of her husband and son who were the dependance for a living.

This is what liquor is doing everywhere, and yet the generation that boasts of its civilization and of its labors to carry the gospel abroad, yet finds itself unable to protect its own home people against an earthly tyranny more dreadful than that of Confucius or Guadamas.

The writer in very early life turned away forever from the use of a beverage the use of which produces but wounds and death and distress, and is not demanded either by health, good morals or religion, and he now rejoices in his eightieth year for the course he has pursued in regard to an article so full of distress as is the use of intoxicating drinks. The result is sober family entirely, with all of them in the church, and without a knowledge of the taste of liquor.

As a people we stand solidly against the union of Church and State. May the Lord enable us to stand as firmly against the union of the Church with liquor. A country where liquor dominates the mob, and where laws for its oppression cannot be enforced, cannot justly be termed a Christian country, any more than the man who fences, plows up and plants land, and does not cultivate it, can be termed a farmer. When Christianity becomes enthroned in the heart the man becomes thoroughly vaccinated with its virtues, which permeate every portion of his life and work, and as thorough vaccination repels the smallpox, so also does the inoculation of the Christ-life drive out liquor and all other evil things from the heart.

We want the great spiritual vaccine to inoculate our heirs, and then we will have men and women who will stand for Christ, as the anvil stands to the beaten strike.

Stand for the Right; though doubt and grief
And a thousand foes shall predict thy fall.
Stand for the reign of these is brief,
For God and His truth, shall outlive them all.

LAYMAN.

Osyka, June 7, 1901.

LIST OF OUR BOOKS!

Any one of the following books sent pre-paid for the price named:

Church Manual, J. M. Pendleton	\$.40	Edersheim	25
Paradise Lost, Milton	25	Boyer's Theology, revised by Kerfoot	25
Paradise Regained, Milton	25	Church Roll and Record	22
Kept For the Master's Use, Averall	25	Life and Letters of Broadus, Robertson	1.55
Present Tenses, F. B. Meyer	30	Memoirs of Boyce, Broadus	1.75
Future Tenses, F. B. Meyer	30	The Young Professor, Hatcher	1.20
Baptist Annals, Z. T. Leavell	50	Brief Notes on New Testament, J. M. Pendleton	1.00
Daily Comfort in Three Links	15	Life and Works of Spurgeon	1.50
The Devil's Parlor	25	People's Commentary on Matthew, Mark, Luke and John, 4 vols., G. W. Clark	5.00
The Modern Dance	05	Life of D. L. Moody	2.50
Existing Baptist Orphanages in the South	05	Pictorial History of the Bible	2.50
Baptist Why and Why Not	1.25	The King of Glory	1.00
Christian Doctrine, J. M. Pendleton	1.50	Gospel Voices, shaped notes, No. 1	25
Dictionary of the Bible, Dr. Wm. Smith	1.50	From Error's Chains	25
Crucifixion Concordance	1.25	The Life and Times of Jesus, 2 vols. by	40
From Error's Chains	1.00		

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How to Hear a Sermon.

BY REV. P. W. LONGFELLOW, IN
STANDARD

First, you must prepare for it. You can no more be a good hearer without preparation than you pastor can be a good preacher without preparation. Retire at the usual time on Saturday night in order that you may have your rest, and rise at the usual time on Sunday morning. Sunday headaches are often the result of missed Saturday nights. Before going to church give some time to the word and to prayer; and as you go up to the house of God ask his blessing upon yourself and all other worshippers.

Let your mind enter the church with your body. As the oriental leaves his sandals at the door of his sanctuary, so let him who would be a good hearer leave behind as he enters the church the world with all its pleasures and cares. If you were about to attend a reception to which you had been invited by President McKinley, or King Edward of England, you would not care to be intruded on during that hour by even those who were your dearest friends, or with whom you might have the most important business relations. How much more important that we drive out all our daily cares and pleasures when we come before God as his worshippers.

Before God, yes, let us be sure to realize that. One of the best New Testament exemplars in this matter, said to the preacher before he began his sermon: "Now, therefore are we all here present before God, to hear all things that are commanded of the Lord God." He who realizes with Cornelius that in entering God's house he is coming before God, and that every true minister has for the hearer a message from the Lord, has perhaps the most essential condition of a good hearer.

Look up the text and try to remember it. It is better than anything outside the Bible that can be said by your minister, and is therefore well worth remembering. If you are now fourteen years of age and go to church for the next fifty-six years, or until you are seventy, you ought to commit in this way about 5,000 texts of Scripture. But remembering the text will enable you also to remember much of the sermon. The text is the peg on which the sermon usually hangs, or rather the package from which it is unfolded. What a difference in hearers in re-

gard to remembering! Some will remember all that is worth retaining, while others seem to carry away nothing save a hazy impression. Sometimes even those who go away dilating on "what a fine sermon our pastor gave us to-day," when asked to give some account of the sermon are utterly unable to comply. This remembering of sermons depends much on habit. If you have never tried it you will be surprised to see how much of the sermon you can remember by giving proper attention to it. In order to retain the sermon be sure and get started with the preacher. Most sermons grow out of a text somewhat as a tree and its branches grow from the roots. If you observe carefully how the preacher starts out, you get his point of view, and before you know it you become so interested that you easily follow him to the close. You will also find great profit in talking the sermon over, point by point, with some member of your family, or with some friend who heard the same sermon. This is a great stimulus to both the memory and to your own originality in thinking on the truths which you have heard presented. It is a healthy digestive process.

Do not be a captious, crotchety hearer. Your pastor is your loving friend. As God's minister he wants to help you. You will greatly aid him in this if you give him a sympathetic hearing. The crotchety hearer has his favorite doctrine and cannot be interested in any other. Sometimes he has his favorite kind of sermon—the evangelistic, or the doctrinal, or the historical, or the practical—and so soon as he discovers that the preacher is giving a sermon other than that in which his soul delights, he closes his ears to all that the preacher says. Many good people err in this way, supposing that the gospel feast can be served in only one particular style. Again, the crotchety hearer has his pet preacher with whom he always compares all other ministers; much to their disparagement. Almost any one of us would prefer to eat from a silver spoon rather than from one of pewter, but let us not in our spiritual diet imitate the spoiled child, who will eat only from one particular spoon.

Finally, be an obedient hearer. If the preacher's message is really from God, it is at your peril that you neglect it. "Be ye doers of the word, and not hearers only, deceiving your own selves."

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OUR COLLEGES.

A good many years ago President Eliot said, "I am willing to graduate a young man if he does not know any Greek." This position occasioned great uneasiness at first, for the colleges had their traditions, and one of those was that an ability to read the Greek language was an essential part of a liberal education; it was ranked even higher than knowledge of Greek thought. The position taken by the president of Harvard was founded on sound sense and was bound to prevail; any man should be counted worthy of a diploma who possessed certain mental training and scholarship supposed to require four years for its attainment after the completion of a secondary school course.

The University of Michigan has decided to give the B. A. degree to all its graduates, following the example of Harvard; and Yale is making ready to do the same thing. This plan, followed by the University of Pennsylvania as well as Columbia and other institutions, is destined to revolutionize the traditional methods in a few years. The smaller colleges cannot but follow the lead of the great universities.

A young man can enter now most of the colleges with no knowledge of Greek and with but a little of Latin. Besides, in Harvard, he may complete the course in three years if he spend the fourth year in the studies of the professional school. This is the result of the elective system; he may for the fourth year choose professional studies.

The preparatory schools, however, urge the students to study Greek, just as the grammar schools years ago wanted the study of formal grammar taken up in the primary schools. But they will cease to urge this in a short time. There is still in the minds of young men a notion that going to college means going to the study of Greek; and this has a strong grasp on the imagination.

No one can work to lessen the influence of the colleges on their under graduates. But the growth of the high schools must count for something. The teaching in them has greatly improved; four solid years in them in 1900 means more than two or three years in the half-organized academies or preparatory schools. In fact the fourth year in such schools is equal to the freshman year in many colleges.

The "passing of Greek" is not the remarkable feature. One might muse over this a long time. What a hold it has had upon the imagin-

ation! It was supposed that it was essential to a liberal education. At last it is discovered not to be. It will be pursued, however, for many years, but not so vigorously as formerly. We say, make the doors of the colleges wider, get more to enter them, make the tuition cheap, and even offer special inducements to all who will complete the full course.—*School Journal*.

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